THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"And no man taketh this honor unto himself, but he that is called of God, as was Aaron" (HEB. 5: 4).

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NINETY-THIRD ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(Continued from page 293.)

THE tabernacle filled up rapidly long before the opening hour for the third session of the conference while Edward P. Kimball played an organ prelude.

Promptly at 10 o'clock, President Heber J. Grant, presiding, announced the opening song, "How Firm a Foundation." The opening prayer was by Elder George H. Brimhall, president-emeritus of the Brigham Young University. The second song was "Redeemer of Israel." The singing was congregational, with Professor B. Cecil Gates conducting.

The first speaker was Elder John A. Widtsoe. He told of a conversation he had recently, in Idaho, with a man not a member of the "Mormon" Church, who conceded that "Mormonism" must contain truth because of the great things that have been accomplished by it as a medium. In fact, the speaker said, it is a modern philosophical tenet that the good of any doctrine or philosophy can be determined by the good it accomplishes and the results seen.

Elder Widtsoe spoke of the love of Latter-day Saints for education, and cited statistics which show that per capita nearly three times as many members of the Latter-day Saints Church attend high schools and colleges as in the United States at large. In the elementary schools the difference is not so great, owing to the fact that the attendance at these schools in most states is compulsory.

Continuing, Elder Widtsoe said he does not believe that a survey of any community will show a greater leaning toward education, than among the Latter-day Saints—in fact, he believes the "Mormons," as a people, will be found to lead all in education.

This is a great force, and is in keeping with the tenet of the Church that the glory of God is intelligence.

"Mormonism" is full of great fundamental principles and truths. The counsel given by President Grant to Latter-day Saints to rear their children on the soil is only one of the great truths of the Gospel.

Elder Widtsoe said the device before which he was speaking, the radio amplifier, is a rebuke to the disbelievers. Some have asked the use of praying to a God so far away he cannot hear the human voice. If, said the speaker, his own voice, by means of this instrument, is thrown a great distance beyond its natural scope, what is impossible for God, who controls laws of the universe? How idle to say God cannot hear the human voice!

Following Elder Widtsoe was President William H. Mendenhall of Bannock stake. He said he has been impressed with the truths that have been uttered during the conference thus far and he added the thought that to continue to seek truth, virtue, faith, charity, etc., will keep the people in the paths of righteousness.

President Joseph E. Cardon, of Cache stake, the next speaker, said he is often asked what is the best news, and he finds pleasure in answering, "Zion is growing." He believes it will continue to grow until its destiny has been accomplished and the purposes of the Lord are consummated.

He said he regrets to note a tendency on the part of many Christians to discredit the divinity of the Son of God, and for this very reason Latter-day Saints should be even more diligent in testifying to the world that they know that Jesus Christ is the Redeemer of the world, the very Son of God.

Mrs. R. G. Clark sang a solo, "The Voice in the Wilderness," by Scott.

President Arthur W. Horsley, of Carbon stake, next called, voiced his gratitude for the blessings received by the Latter-day Saints. He reported that though his community is mixed in population and faith the members of the Church are faithful in the performance of their duties. Those, he said, who go down into the mines to toil for their daily bread have faith in God. The saints should return to fewer extravagant habits.

He spoke of the benefits of the missionary system of the Church, and urged the saints to heed the counsel of their leaders in all things. No member of the Church has ever lost or ever will lose in the long run if he heeds counsel. He said he has faith enough in counsel to plant beets and not potatoes when so advised.

Elder Melvin J. Ballard was the next speaker. He said a wise man once certified that a system cannot be judged until its results are seen. The world to-day is being shown the results of the truths of "Mormonism." This, he said, he believes is a time of testing. He believes nothing will endure save what God him-

self has established and sanctioned and in the test he says he has no fear for God's own church.

Elder Ballard read excerpts from *The Religion Worth Having*, by Dr. Carver, showing forth vital elements of religion. He said he is bound to say that the Gospel of Jesus Christ shows in an astonishing way many of these characterizations of "the religion worth having."

By living the Word of Wisdom the saints have the advantage of six years in the average lifespan of the people of this nation. Such a community cannot but forge ahead—much can be accomplished in six years of a man's life. People who refrain from the use of tobacco cannot help but have a superior mentality—such people are bound to be leaders.

By the payment of tithing the Church was enabled to stave off a crisis to a great industry. By the system of fast offerings the Church has a way of caring for its poor that is solving a great economical problem. These and other great truths that have been revealed, said Elder Ballard, if lived, will make of the Lord's people a beacon light to the world, and will fulfill the destiny of this people to become leaders in all things.

President William T. Jack, of Cassia Stake, said he rejoices to live in the day of the fulfillment of great prophecies. The hope of the Latter-day Saints, he said, is in revelation from God, and in the counsel of those who are inspired of God. This, he said, is borne out in each instance where counsel has been followed. He bore testimony that the Gospel is true, and expressed the prayer that the saints may prosper in all things.

Elder B. H. Roberts, of the First Council of Seventies and president of the Eastern States mission, was the next speaker. He read from the title page of the Book of Mormon, whereon is set forth the purpose of the book to establish the conception of Jesus Christ as the Eternal God.

This conception of Jesus Christ, said Elder Roberts, is questioned, but Scripture can be cited to show that Jesus Christ is one with the Father. He quoted many passages proving this and said that notwithstanding all this testimony a new volume of Scripture was brought forth to establish Jesus Christ as the Eternal God.

Elder Roberts referred to the recent controversy brought up by the incident in New York, when the Episcopal divine, the Rev. Dr. Grant, denied that Jesus Christ was Deity.

When the bishop of the diocese brought him to task, it was disclosed that opinion was divided in the parish, and, in fact, throughout the Christian world. It is safe to say, said Elder Roberts, that half of the people who profess to be Christians believe Jesus Christ was merely a great teacher.

It is time, he said, the world had a new witness for God, and well it is that the Book of Mormon came forth before this lack of

faith had gained much headway. The book is thus a witness a hundred years later, when more and more, men are denying that Jesus Christ was God manifest in the flesh.

The closing song was "Now Let Us Rejoice in the Day of Salvation," and the closing prayer was by Elder Joseph A. West.

(TO BE CONTINUED).

THE INSTITUTION OF RESPONSIBILITIES.

"WHEN I met with a boy particularly mischievous I made him a monitor." So wrote Mr. J. Lancaster, who thus applies to his class-room his knowledge of the value of responsibility as a chief factor in developing character. He adds that he has never known it to fail. True education signifies application of what has been learned; and this application is a result of responsibility.

The baby does not learn to walk by being carried; nor are his muscles developed by his mental assent, on seeing others walk, that walking is a good thing. His applying the knowledge derived from his instinct of imitation and the coaching of his parents lead him to the laughing joy of achievement as, standing alone, he wavers, trembles, and then totters to his mother's waiting arms. Later in life, as a pupil, he finds, perhaps by painful personal experience, that it is not by having others solve his daily mathematical problems that he becomes fitted for the final examinations. Throughout his studies he works, growing in the small duties given to make him fit to fill the greater ones of his later life, and finally, as the man, he discovers that his accomplishments are the result of his personal use of opportunities.

A church, to be most effective, must possess the greatest number of occasions for giving responsibility. Realizing the fundamental necessity of individual work in attaining success, one looking toward a spiritual upbuilding of humanity naturally searches for the institution that provides the greatest number of functions demanding responsibility.

The Church of Jesus Christ of Latter-day Saints, even in its theology, breathes the necessity of individual effort as a means of eternal salvation, and practices a system of spiritual education that gives to every individual an occasion for continual effort, properly directed. By announcing that "men will be punished for their own sins and not for Adam's transgression," and that "through the atonement of Christ all mankind may be saved, *by obedience* to the laws and ordinances of the Gospel," it establishes in its Articles of Faith a creed at variance with the belief that man's actions count for nothing, but in accordance with the teachings of the Scriptures, that God "will render to every man

according to his deeds." It proclaims the fact that the purpose of man's period of life on this planet is, that to attain righteousness, he must employ the free will given to him. Absolute responsibility is given him to do good.

But the Church of Jesus Christ contains more than doctrine. In the primitive church a definite organization existed to make possible the promulgation of the doctrines of salvation and the practice of the beautiful commandments of life; and in this organization, restored by divine revelation, we find an incomparable system of distribution of responsibility. *There is a definite sphere of action for every member of the Church.*

The Priesthood, that great gift of God of authority to man to speak and act in His name, can be bestowed upon a young boy of twelve years—not in its fulness, of course, but the gift is bestowed nevertheless to every worthy boy who desires it, and he is ordained a deacon. He is anxious to receive it, having already been active in organizations the study of any one of which would necessitate a volume:

(1) In the *Sunday School* as a toddling child he learned to lisp some simple songs, and to appreciate Who made the millions of things he saw about him. He advanced in his classes, and took active part in the Biblical and Book of Mormon lessons.

(2) After school, once a week, he attended *Religion Classes* as a supplement to his public school work. He enjoyed this especially because healthful and upbuilding games were instituted after the lessons. His sister received her training here, as she did also in Sunday-school.

(3) *Primary*, with a weekly class, interested them both in manual and religious training, in which they were doers, not listeners.

On being ordained a deacon the boy forms part of a body of twelve—a quorum—and perhaps becomes president of its definite organization. He has two counsellors and a secretary, boys like himself. The quorum meet together once a week, and one of these three presiding boys takes charge and directs the meeting. There is an adult advisor, but the boys have the duty of managing and teaching themselves under proper guidance.

As a Priesthood quorum they have specific temporal and spiritual duties. The presidency holds the additional office of seeing that the deacons under its guidance attend to their duties, and so, as boys, they all begin to learn by actual practice the sacred principle of interest in and a desire to help one's fellow-men. Sensing the propriety of their conducting themselves properly as active representatives of a divine institution gives them the desire to do right.

The boy leads his comrades in assisting his officers in beautifying Church grounds, in making visits, and in helping those in distress. More than one widow, with tears in her eyes, has thanked

a group of deacons for having chopped her wood or prepared her garden. The secret of this success of the deacon's quorum in molding the boy's character is the full responsibility it gives him, guided judiciously by the authorities of the branch working in the spirit of the Lord.

The boy, growing older, is ordained a teacher in the Priesthood, and receives added duties, among which is that of going from house to house with a companion teaching the members of the Church. Sometimes he is only fifteen or sixteen years old—often he has an older companion—but some of those whom he teaches are fathers of families, who listen respectfully and profitably in deference to the office the young man represents. The intellectual part of the teaching may sometimes come from the father, but the spirit of the devotion of this young man is left as a testimony. And the teacher, sensing his responsibility, often surprises even his associates by the results of having made himself prepared for his duties as an instructor.

The teacher becomes a priest, then an elder, and later a seventy and high priest, advancing each time into a different quorum with different duties, with added responsibilities. Every quorum has its officers chosen (with one exception) from the quorum itself.

The bishop, as father of the ward, has the cares of looking after the welfare of hundreds; the stake presidency must look after a group of wards; and the first presidency and the quorum of the twelve look after the assembly of stakes. No man is without some office of importance, nor is any man so high that he is responsible to no one else. What a wonderful system it is which provides such opportunities!

Last year there were 1,775 missionaries in the field, spending all their time preaching the Gospel of Jesus Christ. While the mission work is a blessing to those who hear the call of the missionary, what an opportunity it is for the missionary himself for growth in responsibility! A majority of the young men of the Church are called upon missions.

The Young Men's and Young Ladies' Mutual Improvement Associations provide other occasions for community up-building by giving the members duties in religious, vocational, and social training. As in the other organizations, it is the members, not one man or group of men, who do the work and who consequently reap the benefits of the development. The *Relief Society* in its beneficial welfare and charity work provides a duty and responsibility for every woman worker of the Church who responds.

The auxiliary associations have hardly been mentioned, but the organization of the Sunday School could be taken as an example. In a fully organized ward Sunday School where the classes are not divided (this often happens, demanding more teachers) the number of officers and teachers is twenty-eight in a school of

from two to three hundred members. These officers and teachers come in direct contact with the stake Sunday School board, with a membership of about twenty-five, who in turn receive instructions from the general board, with forty-three members. In this one relationship there is a total of about ninety-five officers and teachers whose work directly affects one class, members of which are in many cases officers in other Priesthood or auxiliary organizations. All officers and no soldiers? All officers and all soldiers, feeling the importance of their several duties and the effect of spiritual strength or weakness on those looking to them for guidance, and working towards making themselves worthy of their responsibilities, in doing good to others. This working plan, not a theory, has been in operation, at least in part, for nearly a hundred years, and the zeal of the workers in it to-day is the best testimony of its effectiveness and value as a character builder and spiritual guide. Is not the parable of the talents applicable?

The officer will act under the weight of his position as he would never have taken the trouble to act before having received it. A strong character becomes stronger in the realization that others are influenced by his guidance.

Sir A. Helps says: "He who has been wont to pronounce so fluently upon the defects of another's rule and management finds, when in power himself, what a different thing it is to act and to talk. His rash and heated judgment is all at once sobered by the weight of responsibility."

It is in understanding the necessity of "good works" and their importance in the plan of salvation; and in creating situations which, by work and responsibility, make of the individual a better man to himself and to others that the Church shows to each of its members the necessity and glory of following after Him who when but a boy, said, "Wist ye not that I must be about my father's business?"

D. L. M.

BECAUSE OF SOME GOOD ACT.

Let me to-day do something that shall take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me to-night look back across the span
'Twixt dawn and dark, and to my conscience say
Because of some good act to beast or man—
The world is better that I lived to-day.

—Anon.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, MAY 17, 1923.

EDITORIAL:

PRIESTHOOD.

MAY the 15th, 1923, marks the ninety-fourth anniversary of the restoration of the Aaronic Priesthood. On that day in the year 1829, John the Baptist came to earth as a heavenly messenger and conferred this authority upon Joseph Smith and Oliver Cowdery, saying:

"Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

John, the son of Zacharias, was probably the last among the Jews to hold the keys of the Aaronic Priesthood, which continued among the children of Israel from the time that Moses and the Higher Priesthood were taken from their midst until the coming of Christ in the meridian of time. From the standpoint of direct authority, therefore, it is highly fitting that he should be the messenger to restore this authority in this dispensation. He held it not only by right of lineage but also by special ordination when he was eight days old.

This question of divine authority is one of the important factors which distinguish the Church of Jesus Christ from the Protestant creeds of Christendom. In plain, unmistakable terms the Church declares that "a man must be called of God by prophecy and the laying on of hands by those who are in authority to preach the Gospel and administer in the ordinances thereof." In this declaration the Church but reiterates the words of one who bore Christ's authority in the meridian of time, and who, in writing upon this very question, said, "No man taketh this honor unto himself, but he that is called of God as was Aaron."

Herein lies one secret of the strength of this great latter-day work. Its origin consists not in the whims, the desires, or the aspirations of men, but in the order and the will of Christ Himself, the author of our eternal salvation. If one man could assume the right to speak in the name of the Lord, other men would have the same privilege. These many men, all presuming to say,

"Thus saith the Lord," yet not seeing "eye to eye" on important elements of God's kingdom, the inevitable result would be confusion, and sincere men and women would be driven from, not attracted to Christ's church, yet eventually would be made to suffer for not having obeyed the principles of life and salvation. Yet the real cause of their failure to accept these eternal principles would be the fact that unauthorized men arrogated to themselves the right to officiate in things pertaining to God. These usurpers are the men who should be punished, if punishment be given, not the honest, intelligent persons who recognize their perfidious usurpation. Herein lies the explanation of the discordant condition existing among jarring creeds in the so-called Christian world today. Men are officiating in the name of Christ who have no right so to do. The result, of course, is confusion worse confounded. Whatever else may be said of the Prophet Joseph Smith, the strength of his position in regard to divine authority must be recognized.

The manner of restoring the Priesthood in 1829 is strikingly in keeping with Christ's recognition of authority in the early church. When, for example, the stricken Paul cried, "Lord, what wilt thou have me to do?" the Savior, though he could easily have told him what to do, recognized the authority he had given to man by saying, "Arise, go into the city, and it shall be told thee what thou must do." In the city of Damascus was one Ananias, who had been commissioned to act in the name of Christ, and from him was Paul directed to receive instruction and guidance. So it was when Christ appeared to the Prophet Joseph. He did not confer authority direct, but recognized John the Baptist, by whose authority Jesus himself had been baptized, and in the case of the Melchizedek Priesthood, Peter, James, and John, unto whom He had given authority when He established His Church at Jerusalem.

Thus men were made *priests* by Him who alone has the right to say who shall officiate in His name. Literally, a *priest* is a mediator between God and man, and *priesthood* is power and authority to administer in the name of the Lord. There is no more justification in a man's arrogating to himself this authority than in his presuming to take upon himself the right to represent, at a foreign court, the British government. Every document such a one would sign in the name of His Majesty the King, Parliament would repudiate as a forgery, and would take steps immediately to have the usurper properly punished. Yet in matters pertaining to the eternal life and happiness of the human family, men usurp the office of priest, and mislead with impunity millions of innocent people.

If the world could but realize the full significance of the angel John's coming again to earth, May 15, 1829, multitudes who are praying for the Kingdom of God to be established among men

would gratefully join in the commemoration of that heavenly manifestation. Their souls would respond to the ecstatic joy that Oliver Cowdery expresses in his description of the event, as follows:

"On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted, and the angel of God came down clothed with glory, and delivered the anxiously looked-for message, and the keys of the Gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard, as in the 'blaze of day;' yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, 'I am thy fellow-servant,' dispelled all fear. We listened, we gazed, we admired! 'Twas the voice of an angel from glory, 'twas a message from the Most High! And as we heard we rejoiced, while His love enkindled upon our souls, and we were wrapped in the vision of the Almighty! Where was room for doubt? Nowhere; the uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled forever!"

D. O. M.

MINUTES OF THE BIRMINGHAM CONFERENCE.

THE annual Birmingham conference was held Sunday, May 6th, in the Latter-day Saints' chapel, Handsworth, Birmingham.

President David O. McKay, Sister Emma Ray McKay, and Elder William E. Allen, of the Liverpool office, President Floyd H. Thatcher, Elders Karl W. Collett and James Brindley, of the Bristol conference, President and Sister Edgar W. Jeffery, and all the traveling elders of the Birmingham conference were in attendance.

The morning session commenced at 10:30 by the congregation's singing, "Praise Ye the Lord." President William Seckington offered the invocation. The sacramental hymn was, "Lord, We Come before Thee Now." Elders Vernon W. Maughan and Joseph E. Tillotson administered the sacrament.

Sunday-school Superintendent Charles Collins proceeded with a well-prepared program setting forth reasons why the Church of Jesus Christ of Latter-day Saints is the true Church of Christ. First the Handsworth Sunday-school quoted passages from the Doctrine and Covenants relative to the Priesthood. Elder William C. Thornley, commenting, briefly related the restoration of the Priesthood and illustrated its necessity. Miss Muriel Hunter beautifully recited the entire seventeenth chapter from the third book of Nephi in the Book of Mormon. The Nuneaton Sunday-school

recited from the Doctrine and Covenants concerning revelation, and Elder Edward W. Southwick spoke briefly on revelation in modern times. The Coventry Sunday-school recited the thirteenth article of faith, and Elder J. Trevor Buddell explained that to obey it, being true and virtuous, would be to lead a real Christ-like life. The Kidderminster Sunday-school recited Matt. 7: 15-20, and Elder Marcellus R. Clark, using these verses as a text, demonstrated the worthiness of the Latter-day Saints by their fruits.

President David O. McKay, in the closing address, commended all who took part in the program. "We are all like clay in the potter's hands." Varied strokes and influences shape a man to perfection or destruction. An impressive story illustrated that temperance and integrity are influences toward perfection.

The closing song was "I Know That My Redeemer Lives." Brother Norman Dunn offered the benediction.

There were present one hundred and thirty-two.

Immediately following the Sunday-school a meeting for officers and teachers was called, and valuable instructions for the work of all organizations, particularly that of the Sabbath-school, were given by President McKay.

At 2:30 the afternoon session commenced. The opening song was, "Lift Up Your Heads, Ye Scattered Saints." President George Hunter offered the prayer. Following this the congregation sang, "High on the Mountain Top."

President McKay announced the honorable release of President Edgar W. Jeffery, who has presided over the Birmingham conference for more than two years. Elder Francis R. Kirkham was appointed to succeed President Jeffery, and was later set apart by President McKay. Elder Joseph E. Tillotson was chosen as clerk.

The congregation unanimously sustained the general, mission, and conference authorities.

President Jeffery then addressed the meeting. Because of the friendship and happiness that followed his work with the saints, he said, he regrets having to leave them. He stated that the release was only a transfer, and hoped that he still might be able to carry on the work of the Lord in other fields. Elder Kirkham, speaking next, expressed regret in losing President Jeffery. He bore his testimony and trusted that the people would all continue to help to make Birmingham a successful conference.

Brother Charles C. Edwards favored the congregation with a vocal solo.

Four short talks were given: Elder Tillotson bore his testimony of the Gospel; President Thatcher spoke on the cost of the "Pearl of great price"; Elder Allen mentioned the folly of hypocrisy; and Elder Collett admonished the people to seek the kingdom of God above all other things.

The closing hymn was, "When Dark and Drear the Skies Appear," and Brother George R. Grundy offered the benediction.

Following the afternoon meeting, Sister McKay met with the officers of the Relief Societies. She questioned them on their work, and then suggested methods of improving their activities.

The evening session commenced at 6:30 with the congregation's singing, "Memories of Galilee." Brother William Pitt offered the opening prayer. The meeting continued with the song, "An Angel from on High."

Elders Brindley and Maughan followed with short talks. The former told of missionary success he had had with relatives in England. Elder Maughan testified to the truthfulness of the restored Gospel.

Sister Clara E. Jeffery spoke next. "We are all our brothers' keepers." If we wish to serve God we must serve our fellow-man. We should forget the faults of our associates, and look for only the best in them.

Sister Winnie Makin and Elder Maughan sang a duet, "Cast Thy Bread upon the Waters."

Sister Emma Ray McKay spoke of the Relief Society work and the responsibilities resting upon the women of the Church. If Relief Society meeting-places are attractive they will insure better attendance and greater success. It is always well to be gentle and kind. Forgiveness will bring far greater success and happiness than will the harboring of ill feelings.

President McKay occupied the remainder of the time. He spoke of the salvation afforded by the Gospel of Christ. It is a factor for good in life mentally and physically, as well as spiritually. "The troubles of the world come through disobedience to the standards of the Gospel." "If the world would embrace the Gospel there would be a solution for its distressing economic condition." This was shown practicable by such a system as is that of fast offerings. The Gospel is the power of God unto physical, economic, moral, and spiritual salvation.

President Jeffery gave a few concluding remarks. He expressed his pleasure in being at the conference, and also bade saints and friends farewell.

The closing song was, "Let Zion in Her Beauty Rise." President Thatcher offered the closing prayer. There were two hundred people in attendance.

FRANCIS R. KIRKHAM, Clerk.

REVERENCE IN THE HOME.

No more profitable lesson can be taught to children than to hear from their parents respectful words concerning church and civil authorities. Especially is this true of Latter-day Saint parents who pay proper respect to their Church leaders. In the homes where such parents reside, the children constantly breathe

the atmosphere of respect and obedience, and that same kindness which parents show the authorities, the children in turn will unconsciously manifest towards the parents. This attitute of heads of families instils faith and confidence in the hearts of the young, at a time when the mind is most impressionable. Strict observance in every home of this one principle of reverence might be the means of leading many a boy and girl into the love of the Gospel of Christ, who, in the absence of it might be filled with distrust and doubt that would crush the religious spirit.

If we truly believe "that a man must be called of God," let us show that belief in our home and business life. Let us manifest our belief in *acts* as well as in *words*.—DAVID O. MCKAY, in the *Elders' Manual*.

FROM THE MISSION FIELD.

Release and Departure.—Elder Homer Taylor, honorably released as traveling elder in the Sheffield conference, left for home Friday, the 13th inst., per s.s. *Montclare*.

Priesthood Meeting.—A general Priesthood meeting of the Welsh conference was held at Cardiff, the 28th ult. President Don M. Rees presided. The speakers were President Don M. Rees and Elders Willard Boden, Frederic P. Jones, Dean W. Bench, and Lewis F. Hansen.

Relief Society Organization.—On Sunday, the 29th ult., the York branch, Hull conference, organized a Relief Society with Sister Lily Stainton as president; Sister Hanna M. Cobb as first assistant; Sister Avis T. Pickering as second assistant; Sister Dora Ann Paul as secretary and treasurer, and Sister Elizabeth M. Barraclough as instructor and teacher.

Baptisms.—Saturday, the 28th ult., a baptismal service was held at the Govanhill baths, Scottish conference, with President John B. Cummock in charge. After short addresses by Elders Frank W. McGhie and Osmond O. Jorgenson, three candidates were baptized by Elder Donald E. Rose, and were confirmed the following day by Elders Glen A. Finlayson, Osmond O. Jorgenson, and Frank W. McGhie.

Meetings of Traveling Elders.—The traveling elders of the Norwich conference met at the Latter-day Saints' chapel in Lowestoft, Saturday, the 28th ult., with President Peter Tolboe presiding. Elder Percy Whetton, transferred to the Nottingham conference, was given a beautiful carving set from the Norwich elders. Elder A. Lewis Elggren was released as conference clerk

and transferred to preside over the Ipswich branch. Elder Francis L. Dent was sustained as clerk and supervisor of the conference Sunday-schools, and Elder Jesse R. Peterson was appointed to supervise the conference Mutual Improvement associations.

Saturday, the 28th ult., a meeting of the traveling elders of the Sheffield conference was held in the Latter-day Saints' chapel at Sheffield, with President Clarence L. Giles presiding. All the traveling elders of the Sheffield conference were in attendance. Favorable reports were given and new investigators were reported.

Branch Conferences.—The annual conference of the Handsworth branch of the Birmingham conference was held Sunday, the 15th ult., with Branch President John M. Joseph presiding. Superintendent Charles Collins conducted the morning session. Splendid programs and talks were given throughout the day by the Sunday-school children and the following: President Edgar W. Jeffery, Sisters Clara E. Jeffery and Ethel Davis, Elders Francis R. Kirkham, Joseph E. Tillotson, Vernon W. Maughan, Marcellus R. Clark, and Tyler H. Barton, and Brother Norman Dunn. A vocal solo was given by Sister Edith M. Lowe, and the choir and a quartette rendered some selections.

Sunday, the 29th ult., the annual conference of the Hucknall branch of the Nottingham conference convened in the Byron building, Hucknall, in three sessions. Conference President A. Walter Stevenson presided; first assistant Sunday-school Superintendent Wilford Orton conducted the morning service, and Branch President Samuel Pears took charge of the afternoon and evening meetings. The speakers were: Brother Wilford Orton, Sister Edith Orton, President Samuel Pears, Sister Alice Clare, Brother Joseph Orton, Sister Sarah Pears, and President Walter Stevenson, in the afternoon, and in the evening: Elders Selvoy J. Boyer, Percy Whetton, John W. Crofts, Ernest H. Capel, and Joseph H. Valentine; President Walter Stevenson; and Brothers William Hayes and Samuel Pears. Sister Alice Clair sang very beautifully.

Sunday, the 22nd ult., the annual conference of the Nuneaton branch of the Birmingham conference was held. Besides the officers' and teachers' meeting Saturday evening there were two interesting sessions, consisting of programs and addresses by Elder Edward W. Southwick, Branch President William Seckington, Conference President Edgar W. Jeffery, Sister Amy G. Taylor, Sister Clara E. Jeffery, Elder Francis R. Kirkham, and President George E. Hunter.

Sunday, the 22nd ult., the annual conference of the Lancaster branch of the Liverpool conference was held at 6 Roseberry Avenue, Morecambe. Among those present were President Q. David Hansen, Elders Wallace R. Budge and Leonard D. Jensen,

and Sister Ella Brown. Branch President Leonard D. Jensen conducted the services. The speakers were Elder Budge, Sister Brown, and President Hansen. President Hansen and Elder Budge sang a duet. The presence of a number of new investigators was most encouraging. A delightful social in honor of Sister Ella Brown was enjoyed on the evening preceding the conference. Here, as at the Sunday service, the efforts of the members to carry out the mission slogan was manifest.

Socials.—Thursday evening, the 5th ult., the Glasgow branch of the Scottish conference gave a farewell social in honor of Brother William Wood and Sister Isabella McDonald prior to their emigrating to Zion. Brother Andrew B. McGowan, in behalf of the branch, presented Brother Wood with a leather wallet and Sister McDonald with a leather purse.

Saturday evening, the 7th ult., the Beehive girls of the Sheffield branch conducted a delightful social at the Latter-day Saints' Chapel at Sheffield. A very commendable program was rendered, and many appropriate games were enjoyed. The Beehive organization was effected by the girls of the branch.

Monday, the 9th ult., the saints of the Doncaster and Askern branches of the Sheffield conference held an enjoyable social in honor of Elder William Blackburn, who has been transferred to the Manchester conference. After a short program rendered by the saints and friends, Elder Hiram Sutcliffe presented Elder Blackburn with a beautiful leather writing case in behalf of the Doncaster and Askern saints.

Saturday evening, the 7th ult., one of the most successful socials ever held in the Norwich conference took place at 13a St. Benedicts Street, Norwich. The evening was devoted to music and games and a short sketch.

President Joseph Coulam was the guest of honor at a farewell social given by the Norwich branch, Norwich conference, the 11th ult. Musical numbers and a recitation were given, after which Brother Herbert Browne, in behalf of the Norwich branch, presented President Coulam with a handsome gift.

A farewell social was held Thursday, the 12th ult., by the Lowestoft branch, Norwich conference, in honor of President Joseph Coulam and President J. W. Ernest Tomlinson, who are both leaving for home, and Elder Percy Whetton. A well-prepared program was rendered, and refreshments were served. After the program President Tolboe presented gifts in behalf of the Lowestoft branch, as a token of the love and appreciation of the diligent work of the elders.

Friday, the 13th ult., a social evening was spent at the home of Sister Annie Pickles, 21 Wilkinson St., Nelson, the guest of honor being Elder Ronald M. Jones, who had been honorably released to return home. A number of elders, saints, and friends took

part on a very pleasing program. The departing missionary was presented with a splendid linen table cloth.

Saturday, the 14th ult., the Nottingham conference held a successful farewell social in Leicester in honor of Elder J. Max Toolson, who has been honorably released to return home. A splendid program was rendered, after which Conference President A. Walter Stevenson in behalf of the saints, friends and missionaries in the conference presented Elder Toolson with a carving set.

On Monday evening, the 16th ult., a pleasing social was held by the Middlesbrough branch of the Newcastle conference. The evening's entertainment was featured by musical numbers, games, and a sketch. Refreshments were provided by the sisters.

A farewell social was given in the Oldham chapel, Wednesday, the 26th ult., in honor of Elder Frank M. Nish, honorably released to return home. A splendid program was rendered. Elder Nish was presented with a suitable remembrance.

DEATHS.

SIMPSON.—March 25th, 1923, Charles Simpson, at Lnsticle farm, County Donegal, at the age of sixty. Deceased was interred at Donnalong Church, County Tyrone. He lived and died a devoted member of the Church, and leaves two brothers and three sisters.

COLE.—April 2nd, 1923, James Cole died of paralysis at the home of Sister Lucretia Eastwood of the Burnley branch. During many months of illness he has been taken care of by this sister, though she is no kin to him. Funeral services, conducted by Elder Ralph A. Bailey, were held April 5th at the home of Sister Eastwood, 15 Hurtley Street, Burnley.

HESKETH.—Sister Mary Jane Hesketh, Thursday, April 26th, 1923, at her home, 181 Abbey Hey Lane, Gorton, Manchester. Deceased was born January 26th, 1852, at Pendleton, Manchester, baptized November 14th, 1910, by Elder Alvin Sessions, and confirmed November 14th, 1910, by Elder H. C. C. Rich. Funeral services were held at the home, under the direction of President Robert Warburton. Sister Hesketh was a faithful Latter-day Saint.

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